

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.*

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## THE MOSAIC, CHRISTIAN, AND LATTER-DAY DISPENSATIONS.

### I. THE MOSAIC DISPENSATION.

What an eventful history is that of the people to whom were committed the oracles of God during the Mosaic dispensation! At one time a wandering multitude, whose attendant Divine power caused nations to quake at their approach; then settled in a fertile country, where the soporific sin deadened their virtuous energies, till idolatrous tribes reduced them to abject slavery. Rising again in the might of righteousness, their giant arms were stretched far and wide, to be struck down and themselves broken and dispersed. Gathered together, they strove to build up their fallen greatness, and with all their fiery valour struggled fiercely with their foes. Triumphant for a season, they became exalted in pride, to be afterwards reduced to a provincial appendage of a mighty power, and eventually shattered and dispersed through the earth, a hiss and a by-word of reproach among the nations.

At one time blessed with the inestimable privilege of close communion with the Almighty, they robbed themselves gradually of their heavenly gifts. Aiming at their surrounding neighbours, they wanted a king; and in receiving one, they lost the direct guidance of the Mighty God of Jacob. One by one, they stripped themselves, by transgression, of their blessings. The loss of the Urim and Thummim preceded the spoliation of their temple. The

ark of the covenant, whose cherubim with spreading wings were singularly emblematical of God's protection to the nation, followed; and lastly, the warning voice of prophecy was hushed, and mental darkness, thick and deep, passed over the people.

Aided for a time, after their restoration from Babylonish captivity, by the Medes and Persians, they remained true to their falling friends, and almost drew down the fierce indignation of Alexander of Macedon; but, miraculously saved by Divine Power, during a brief span of obedience, they nationally enjoyed Macedonian protection.

Antiochus of Syria, next levelled the bolts of war at them, tore down their altars, killed their priests, and defiled the "holy of holies," till they were repulsed and defeated by the Maccabees, who, to preserve an appearance of independence to the nation, concluded an alliance with the Romans, whose appointees governed the land.

The aspect of the world at the advent of the Messiah was rather remarkable. Rome had extended her conquering arms over the known world, and the nations of the earth were either her tributaries or allies. Augustus had waded to the purple through streams of blood; but after the final defeat of his opponents, Pompey and Antony, he ruled so wisely that peace extended her downy pinions over the human race.

Palestine was the theatre of religious contentions. Bereft of the gifts of revelation and prophecy, humanity strove to arrogate to itself the prerogative of leading mankind in the way of life; but, wanting that authority which the majestic voice of revelation possesses, it only produced disunion and repellant opinions. The ancient unity of Judaism was destroyed, and sect strove with sect for priority of position. Pharisees, Sadducees, Essenes, Therapeutæ, Herodians, and numerous others of lesser note eagerly strove to obtain supremacy over the minds of the people, and thus religious discord, with all its revolting lineaments, occupied the place of inspired unity. The pagan nations were not behind in this anarchy of opinions. Idolatry was mixed up with the theories of those great minds who stamped their characters in the mythology of Greece and Rome. Philosophy and science varied the features of Pagan worship, and the disciples of each sect ranged themselves under the principles of their founders. Epicureans, Academics, Platonists, Stoics, Eclectics, Aristotelians, and numerous others composed the grand mass of heathen confusion. Politically, peace reigned upon the earth; socially and religiously, all was disunion and anarchy; when the angel appeared with the glorious tidings of a Saviour's birth, and the heavenly host took up the chorus of "Glory to God in the highest, and on earth peace, goodwill toward men."

Thus the Mosaic dispensation had fulfilled its mission. It had become old and barren of good fruit; and another—a mightier and more comprehensive one—was to be ushered in.

## II. THE CHRISTIAN DISPENSATION.

Imagination might paint many scenes foreign to the purport of this article, yet interesting and instructive. The joy of those who waited patiently for the promised "Hope of Israel" was great; and equally great was the disappointment of those who, blinded by the god of this world, passed over Christ's humility and looked only for his glorious advent.

Christ was born. Not among the mighty of Judah's aristocracy were his parents found. A poor carpenter was his presumed father—a stable his natal dwelling. For thirty years, his life seemed much the same as that of all Adam's race. Early gaining a knowledge of his mission,

he grew in wisdom and stature, till John opened his way. And knowing that the time had come for carrying out the designs of his Father, he sought the banks of Jordan, and in the laver of baptism commenced his trying career. Full of the Spirit of wisdom, his first care was to lay the foundation of that organization by which his principles would be sustained, his decrees executed, and his kingdom built up and governed. Twelve were chosen and endowed with the Apostleship, or the *power to build up the kingdom of God*; and as the work progressed, seventy were called to assist them; subsequently, other seventies, each forming a quorum distinct in itself.

Three of the Twelve were chosen on the mount of transfiguration as a Presidency, and to them Christ delivered those keys which his approaching end warned him they would require. While enjoying the society of their Divine Master, they possessed not the extraordinary gift of the Holy Ghost which they subsequently received, as in him they possessed a mentor ever ready and never at fault; but upon his death and ascension, they waited patiently for the manifestation of power and wisdom promised them from on high. Like as Elisha required a double portion of Elijah's spirit, when bereft of his leading hand, so the Twelve, with all the knowledge and experience they had gained, dared not attempt the stupendous work committed to their charge unaided by the promised gift of heaven. The character of the Christian dispensation was peculiar to itself. It was one eminently of peace and liberty of mind, instructing mankind in those principles of Gospel freedom so essential to a proper development of God's mighty purposes. Such a dispensation was necessary, and the only one which the position of the world could then bear. The policy of Rome forbade centralization: the geographical knowledge of the age precluded any attempt of the kind beyond her bounds; and the sufferings and persecutions which the Saints were forced to endure, in laying the foundation of those principles of liberty and salvation which they advocated, were proofs positive of the impossibility of establishing a kingdom of power and righteousness by any natural means. The prophetic visions of the inspired ones of that day all pointed to a time when society would stand upon another basis; and the foundation of that

state of society they laboured assiduously to lay. The desirableness of unity of interest as well as principle the Apostles endeavoured practically to show in a communion of means among the Saints at Jerusalem. But the selfishness of those who professed the religion of Christ and the persecuting spirit of their bigotted countrymen cramped all their efforts, till the design was laid aside, and they confined themselves to propagating the faith of the cross and raising up churches to their great Master's name. One great aid to the Apostles was the dispersed condition of the Jews. In almost every city of the vast Roman empire were to be found those who clung to the worship of the God of Abraham; and among them were many honest souls who gladly received the joyful truth that Messiah had come, to be "wounded for our transgressions and bruised for our iniquities,"—to "preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the captive and the opening of the prison to them that are bound,"—come as the "Lamb of God," but not as the "Lion of the tribe of Judah," nor to "reign in Mount Zion and in Jerusalem and before his ancients gloriously."

The grand error of the Jews was in overlooking Christ's first coming and confounding it with the second. So the great error of the present age consists in confounding the Latter-day Kingdom with that organized in part by the ancient Apostles.

The *Mosaic* dispensation was one of practices; the *Christian* Church was one of principles, while the *Latter-day* work differs from either, yet includes both. The Church being fairly organized after the ascension of Christ, the Priesthood commenced to spread the principles of truth. Wherever a portion of the Jewish family could be found, there was the joyful message of salvation borne; and, when rejected by the seed of Abraham, it was offered to the Gentiles. In the proud cities of the earth, in the peaceful villages, in the gorgeous palaces of Rome, in the miserable den of the slave, on the free

mountain's top, and in the dungeon's cell were the Gospel's truths declared by the energetic and devoted men who testified of God's power and love. The testimony which they bore, accompanied by the Spirit of God, and the truths they uttered, irresistible in their simplicity, struck at the root of human systems, till proud philosophers, finding their theories shivered to atoms, were fain to come to terms with the principles of heaven; but, receiving them with all their philosophic pride, they strove to model and fashion them to meet the views of the mighty, and by this corruption forced the power of the Priesthood and the gift of revelation to flee back again to the sphere of the Eternal, thus leaving the world again for centuries to follow up the devices of their own imagination. The principles of truth, however, corrupted as they were, remained in part among men and aided the nations in unwittingly developing the purposes of God for the introduction of the mightiest dispensation of all, the winding-up scenes of the last days, and the establishment of that power in which all dispensations would merge, and before which all powers of merely earthly origin would melt away and become as things of naught.

The Christian dispensation bore more closely upon the Latter-day one, in effect, than any of the others, as it laid the foundation of those principles of freedom advocated by the great minds of all ages, and encouraged by a few constitutions of the present day. The manner in which these principles were introduced, the power of accompanying their introduction, and their deep-rooted influence upon the masses gradually worked out that to which all the efforts of uninspired men would have been directed in vain. Though the power of the Priesthood was gone, it had left behind it materials to prepare the way for its re-appearance in might to rule for ever the destinies of the earth.

We will next glance at the preparation of the nations for the opening of the great Latter-day Dispensation.

(To be continued.)

"THE open polar sea discovered by Dr. Kane is a consequence of natural laws governing the circulation of air around the globe; and not only the existence of water free from ice in the polar regions might have been foreseen, but that there exists at both poles of the earth a mild and perhaps a pleasant climate. Possibly some future explorers may find there new continents inhabited by men."—*Professor Clark*.

## THE ESSAYIST.

## MAN'S DEVELOPMENT.

For a natural and healthful development, it is a necessary condition that the growth of man be equal and progressive, and his dispositions and powers harmoniously cultivated and enlarged. A complete philosophy of human development would embrace the spiritual, physical, moral, intellectual, domestic, and social conditions, relations, and character of man.

To mount the progressive scale of being, to answer to the object of his creation, and to fulfil the purposes of God, his development must be thus harmonious; for if any of the faculties of which he is possessed be suppressed, or left uncultivated, and his dispositions and powers be perverted, his character will in consequence be defective and deformed. For his growth to be natural and healthful, his whole being must be enlarged; he must advance in every right direction; the force of his soul must find equal vent, and the powers of his mind harmonious action. Unless this be the case, his character will be distorted, his state of mind morbid or vicious, his growth on this side deformed, and on the other stunted. It is from the lack of a just and harmonious development of the capacities and dispositions of men that society is sunk in vice and covered with imperfections. This is not because man is vile and deformed by nature. The reverse of this is true. The soul is full of nobility—full of deity. In the characters of Jesus, the Prophets, and good men of the earth, we see the embodiment of religion, virtue, and all that is noble, sublime, and spiritual. It is not our purpose here to refute the blasphemous doctrine of the innate depravity of human nature. Such examples as those referred to are sufficient indication of that nature whose source is Deity. Those glorious examples have been produced by a healthful, harmonious, spiritual, moral, and intellectual development.

A proper civilization and system of development will care for the growth of every part of man's being and will give to each its due training. It will lead to his natural conditions, embracing the spiritual, physical, moral, intellectual, domestic, and

social, and will preserve and regulate all the relations connected with those branches, while it will feed his wants and lead onward his aspirations. Whether his state be primitive or highly advanced, whether those relations be simple or complex, or whether his wants and aspirations be few and rude, or many and refined, so long as they are natural and just, a proper civilization and true system of development will involve the whole. Of course that civilization must be duly unfolded, answering to the conditions and states of man and society, and that development must be primitive, or advanced according to the stages and advancement of the human race, while the food and inspirations must be equal to their wants and aspirations. If man kind or society were in the first unfoldings of being, the unfoldings of that civilization would be accordingly; and if they had progressed to the higher stages, systems would be equally advanced; or if their wants were many and their relations complex, the food for those wants would be abundant and suitable, and the care and wisdom to preserve and regulate those relations be adequate and fitting.

Then, again, the spiritual and physical, moral and intellectual, domestic and social have their subdivisions, branchings out, minor conditions, and dependent relations. In the foregoing, we have only been considering man and society in their simple and fundamental characters. For instance, in taking man as a spiritual being, the connection between him and his God must be brought in, his dependence on him, and duties towards him must have their weight and place, and his past, present, and future must be comprehended. With this comes the economy of God for the redemption and exaltation of his creature, the obedience which they owe to that plan, the blessings which they will derive therefrom, and the consequences attending disobedience. Then we may consider man in his intellectual and active characters, which, though blending with his other parts, and relations of value, are to be regarded as a distinct part of his classification.



In this character, man is creative, inventive, constructive, reflective, speculative, imitative, communicative, artistic, practical, &c.; and each of his other fundamental characters has divisions and branchings-out accordingly. All have to be embraced in the healthful development of man, and provided for in a proper civilization. Moreover, what we have said is applicable to the very earliest stages of the world. If we take society as we now find it, with its nationalities, its wonderful developments, arts, sciences, and numerous intricacies, much more will be added, and the whole has to be grappled with.

During the progress and stages of the human race, there have doubtless been civilizations and systems answering to the time and suitable to the people to whom they were given, though as a general thing we may assert that there have been defective developments and unfitting systems among mankind. Be that as it may, we will pass over to a stronger point.

On the one hand, we will take the Prophets and ancient Saints as the standard of what man's spiritual, moral, and primitive development has reached. On the other hand, as a standard, we will take

modern society, with its nationalities, social states, and family relations; its knowledge and learning, its arts and sciences, its commerce, manufactures, machinery, and all its wonderful developments and resources, combined with its numerous relations, intricacies, and branches. Taken thus together, they are the measurement of what man and society have reached. All this, bringing mankind up to the present age and stage of development, has to be embraced, and all the difficulties involved grappled with. The patriarchal and modern thus linked, we advisedly assert that no one civilization or dispensation has yet taken so much in or grappled with the whole of man's growth and society's comprehensiveness. There can only be *one* that can embrace and do so much. That one is very expressively described by the Apostle as "the dispensation of the fulness of times"—a dispensation embracing all other dispensations, civilizations, stages, and developments—a dispensation amalgamating and grappling with all that concerns man or society. "The dispensation of the fulness of times!"—who has fully understood its meaning?

## LIFE.

BY ELIZABETH TULLIDGE.

Life is the self-activity of things and the growing principle in nature. We see it in a variety of forms, and perhaps it is in everything around us. Smiling on earth's flowery carpet it is found; and in the song of the pretty choristers of the air it is heard. The brute creation is flush with life, and the deep ocean is filled with it. We cannot turn our eyes but life in its varied forms meets our gaze. But it is of the life of human beings that I would speak, and of the difference between *living* and *merely existing*.

Life, in a true sense, involves self-activity, growth, and fruitfulness; and that which does not manifest these qualities cannot properly be said to live. The movements and existence of such are like those of automata—namely, mechanical. Life in man, in the proper sense, is the growth of the soul, the ex-

pansion of the mind, the enlargement of the heart, the aspirations of the spirit, and the self-existing activity of being.

A person's life is not to be measured by the time he has existed; but it is the thoughts he thinks, the things he accomplishes, the amount of good he has wrought to himself, his family, and to the world. Some exist an hundred years, and yet are undeveloped in mind, small in soul, ignorant and empty in thought and principle, having accomplished but little. Of such it can be truly said they have not lived. It has been with them little more than duration. A child may be brought into the world, grow up to manhood, eat, drink, sleep, perform his daily routine of labour, and yet not be said to live. He is like a beautiful piece of machinery—turned as it were by the wheels of nature. His movements are mechanical. He eats,

because he cannot exist without it,—works, because necessity forces him to it. He moves on from day to day, having no object in view except to supply his physical wants, no duty to perform except that which grows out of his animal instincts, and no destiny to fulfil; but, as the brute creation, he continues on to the end without knowing or caring for what purpose he was sent into this world. Again, there are many that in one day live a century. They accomplish more—the brave, thinking, acting spirit, though young in years, lives more in a few days than others, though they were to exist a thousand years.

They will in one day bring about important revolutions. By their great and mighty works they immortalize themselves, and will never die. Their daring deeds and sublime thoughts will ever be present with us; they will ever live in the hearts and minds of mankind. Their bodies may lay cold in the dark and silent tomb. The watery deep may perchance witness their last movements; or under the scorching sun of an eastern sky their spirits may have left the frail tenement of clay. In poverty scarcely known, and perhaps unloved, some may have died. Yet the bright half of their great and noble souls floats around us like the glory of the departing day or the gentle breeze of a summer's evening wind. Then there are qualities of life as illustrated by the good and the bad. The wicked live sometimes as much as the righteous; they ac-

complish as much, their thoughts are as many, and their knowledge and power as great; but they live in the wrong course.

How often do we find men with evil minds, habits most pernicious, and vices of the lowest order, giving their whole souls for the accomplishment of a certain object. The object may be bad, and it might perchance prove the ruin of hundreds. Yet in it we see life, energy, and purpose. We are forced to admire the power of a great mind and fully developed soul, even though it should be in a bad or wicked man. As, for instance, Satan—that great spirit, who is the masterpiece of subtlety and the personification of evil. Who can say that his knowledge is not almost infinite—his power little less than that of a God? With what might does he rule in hell! How great his power—how vast his knowledge! On the other hand, take Jesus as the earth's master-spirit of all that is good and great, pure and holy—an ever-rising God, and the Saviour of the world.

To live largely and intensely in good and to grow and advance rapidly in the right path is the desirable thing. To make our lives useful, effective, virtuous, saving, and spiritual,—in short, to live to the wellbeing of mankind and the glory of God should be the aim of all. Such a person can be said to truly live. A life that is full of activity, beauty, and goodness is the only life worth living.

## HISTORY OF JOSEPH SMITH.

(Continued from page 8.)

[April, 1843.]

Wednesday, 19th. Went to the Office at nine o'clock, to attend a Municipal Court in case of *Dana v. Dr. Brink*, on appeal from Mayor's decision of March 10.

At half-past nine, called to order and issued attachment against William Marks, George W. Harris, Orson Spencer, Gustavus Hills, Daniel H. Wells, Hiram Kimball, and N. K. Whitney, Associate-Justices, to bring them before the Court forthwith to answer for contempt. Alderman Harris, Spencer, Hills, and Whitney appeared, and were excused upon condition of their paying the

costs of attachment and Marshal's fees. D. H. Wells was excused on account of absence from the city.

Half-past twelve, p.m., Court opened, original papers being called for. The Clerk (Sloan) inquired if the execution would issue from this Court? "Sit down," said the Mayor, "and attend to your own business. If anything is wanted, you will be told time enough." Counsel for Brink moved that the case be dismissed for want of jurisdiction in the Court below. Much law was quoted on both sides.

The Court decided that the Mayor had jurisdiction, but the Municipal Court had not, being authorized only by the charter to

try appeals in cases arising under the ordinances of the city. This case arose under the statutes of Illinois, and should have appealed directly to the Circuit Court, and dismissed the appeal; and then stated that a legal bond for appeal was not presented till after the twenty days had expired; and therefore it could not now be legally appealed to the Circuit Court."

After adjournment, while conversing with Dr. Brink and Mr. Marr, I told them I had been called to thousands of cases in sickness, and I have never failed of administering comfort where the patient has thrown himself unreservedly on me; and the reason is that I never prescribed anything that would injure the patient, if it did him no good.

I have lost a father, brother, and child, because in my anxiety I depended more on the judgment of other men than my own, while I have raised up others who were lower than they were. By-the-bye, I will say that that man (pointing to Levi Richards,) is the best physician I have ever been acquainted with. People will seldom die of disease, provided we know it seasonably, and treat it mildly, patiently, and perseveringly, and do not use harsh means.

It is like the Irishman's digging down the mountain. He does not put his shoulder to it to push it over, but puts it in his wheelbarrow, and carries it away day after day, and perseveres in it, until the whole mountain is removed. So we should persevere in the use of simple remedies, and not push against the constitution of the patient, day after day; and the disease will be removed and the patient saved. It is better to *save* the life of a man than to *raise* one from the *dead*.

At three, p.m., I met with B. Young, William Smith, P. P. Pratt, O. Pratt, W. Woodruff, J. Taylor, Geo. A. Smith, and Willard Richards, of the quorum of the Twelve, in my Office, and told them to go in the name of the Lord God of Israel, and tell Lucien Woodworth to put the hands on to the Nauvoo House, and begin the work, and be patient till means can be provided.

Call on the inhabitants of Nauvoo, and get them to bring in their means; then go to La Harpe, and serve them the same. Thus commence your career, "and never stand still till the Master appears;" for it is necessary the house should be done. Out of the stock that is handed to me, you shall have as you have need; for the labourer is worthy of his hire.

I hereby command the hands to go to work on the house, trusting in the Lord. Tell Woodworth to put them on, and he shall be backed up with it. You must get cash, property, lands, horses, cattle, flour, corn, wheat, &c. The grain can be ground in this place.

If you can get hands on to the Nauvoo House, it will give such an impetus to the work, it will take all the devils out of hell to stop it.

Let the Twelve Apostles keep together. You will do more good to keep together, not travel together all the time, but meet in Conference from place to place, and associate together, and not be found long apart from each other. Then travel from here to Maine, till you make a perfect highway for the Saints.

It is better for you to be together; for it is difficult for a man to have strength of lungs and health, to be instant in season and out of season, under all circumstances; and you can assist each other. And when you go to spend a day or two in a place, you will find the people will gather together in great companies. If twelve men cannot build that house, they are poor tools.

President Young asked if any of the Twelve should go to England.

I replied—No! I don't want the Twelve to go to England this year. I have sent them to England, and they have broke the ice, and done well; and now I want to send some of the Elders and try them.

Lorenzo Snow may stay at home till he gets rested. The Twelve must travel to save their lives. I feel all the veins and strata necessary for the Twelve to move in to save their lives.

You can never make anything out of Benjamin Winchester, if you take him out of the channel he wants to be in. Send Samuel James to England, thus saith the Lord; also Reuben Hedlock: he ought to be a heavenly messenger wherever he goes. You need not be in a hurry. Send these two now; and when you think of some others, send them.

John Taylor, I believe you can do more good in the Editorial department than preaching. You can write for thousands to read, while you can preach to but a few at a time. We have no one else we can trust the paper with, and hardly with you; for you suffer the paper to come out with so many mistakes.

Parley may stay at home and build his house.

Brother George A. Smith, I don't know how I can help him to a living, but to go and preach, put on a long face, and make them do over to him. If he will go, his lungs will hold out. The Lord will give him a good pair of lungs yet.

Woodruff can be spared from the printing office. If you both stay, you will disagree. I want Orson Pratt should go.

Brother Brigham asked if he should go. Yes, go.

I want John E. Page to be called away

from Pittsburgh, and a good Elder sent in his place. If he stays there much longer, he will get so as to sleep with his granny, he is so self-righteous. When he asked to go back there, he was going to tear up all Pittsburgh; and he cannot even get money enough to pay postage on his letters, or come and make us a visit.

Orson Hyde can go and travel; and I want you all to meet in Boston.

I want Elder Richards to continue in the History at present. Perhaps he will have to travel some to save his life. The History is going out by little and little, in the papers, and cutting its way; so that, when it is completed, it will not raise a persecution against us.

When Lyman Wight comes home from Kirtland, I intend to send him right back again.

William Smith is going East with his sick wife.

Brother Kimball will also travel.

I want you to cast up a highway for the Saints from here to Maine.

Don't be scared about the Temple. Don't say anything against it, but make all men know that your mission is to build up the Nauvoo House.

It is not necessary that Jedediah and Joshua Grant should be ordained High Priests in order to preside. They are too young. They have got into Zebedee Coltrin's habit of clipping half their words, and I intend to break them of it. If a High Priest comes along, and goes to snub either of them in their presidency, because they are Seventies, let them knock the man's teeth down his throat—I mean spiritually. You shall make a monstrous wake as you go.

Clayton, tell the Temple Committee to put hands enough on that house (on the diagonal corner from the brick store), and finish it right off. The Lord hath need of other houses as well as a Temple.

If I can sell \$10,000 worth of property this spring, I will meet you at any Conference in Maine, or any Conference where you are, and stay as long as it is wisdom.

Take Jacob Zaudall and Frederick H. Mooser, and tell them never to drink a drop of ale, wine, or any spirit, only that which flows right out from the presence of God; and send them to Germany; and when you meet with an Arab, send him to Arabia;

when you find an Italian, send him to Italy; and a Frenchman, to France; or an Indian that is suitable, send him among the Indians. Send them to the different places where they belong. Send somebody to Central America and to all Spanish America; and don't let a single corner of the earth go without a mission.

Write to Oliver Cowdery, and ask him if he has not eaten husks long enough? If he is not almost ready to return, be clothed with robes of righteousness, and go up to Jerusalem? Orson Hyde hath need of him. (A letter was written accordingly.)

I returned home about half-past four, p.m.

This evening located the site for a Music Hall on lot 4, block 67, on the corner of Woodruff and Young streets.

By a certificate of William Smith, of this date, we learn that Elder B. Winchester has recently published a Synopsis of Concordance to the Scriptures.

Thursday, 20th. I went out with brother Manhard to show him some lots, and settled with him; and afterwards heard read a proof sheet of the Elders' Conference.

Elder Rigdon received a letter last Sunday, informing him that the Nauvoo Post Office was abolished. He foolishly supposed it genuine, neglected his duty, and started for Carthage to learn more about it, but was met by Mr. Hamilton, an old mail contractor, who satisfied him it was a hoax; and he returned home, and the mail arrived as usual to-day.

Friday, 21st. I rode out in the city, and in the afternoon went to my farm.

There was an officer drill of the Nauvoo Legion.

Saturday, 22nd. The cohorts of the Legion were in exercise this day. My staff came out with me, and spent the day in riding, exercising, and organizing, and sitting in court-martial, to ascertain to what staff Robert D. Foster, Surgeon-General; Hugh McFall, Adjutant-General; and Daniel H. Wells, Commissary-General, belonged.

(To be continued.)

\*READERS.—Coleridge, in a lecture delivered upwards of thirty years ago, at some hall in Fetter Lane, divided readers into four classes. The first he compared to an hour-glass, their reading being as the sand—it runs in and out, and leaves not a vestige behind. A second class, he said, resembled a sponge, which imbibes everything, and returns in nearly the same state, only a little dirtier. A third class he likened to a jelly-bag, which allows all that is pure to pass away, and retains only the refuse and dregs. The fourth class, of which he trusted there were many among his auditors, he compared to the slaves in the diamond mines of Golconda, who, casting aside all that is worthless, preserve only the pure gem.



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 THE LATTER-DAY SAINTS' MILLENNIAL STAR.
 

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SATURDAY, JANUARY 8, 1859.

UP! FOR IT IS MORNING!—As the busy day draws to its close and the restful evening approaches, the children of industry require relaxation, and gladly do they welcome the period of rest. But when the breathing time has passed and the refreshing season of night is succeeded by the morning of another day, the noble sons of toil arise and with renewed vigour pursue the duties of life. So also at the close of the year a period of relaxation and festivity seems in keeping with the economy of nature. Civilized society in this has answered to the seasons, and old Christmas is welcomed with good cheer; tales of by-gones are revived, and reflections on the well-spent or mis-spent past and hopes and dreams of the uncovered future are indulged in by the festive circle around the cosy hearth.

We have been mindful of this law of nature, and we have aimed to be in social keeping with the genial reflective and relaxing spirit of the season. At the close of the year, therefore, and during the festive days, instead of giving the Saints new movements, or urging the Priesthood to labour with overtaxed exertion, we have passed with our readers a period of comparative rest and indulged with them in the reflections of the year. And though in the opening number of this Volume, the subject of emigration was heralded to the Saints, it was less a call to labour than glad tidings of Israel's gathering. Doubtless it was thus received, and to many the Zion-bound Saints and their long-desired *Désert* rising in the distance formed a vision that made the festive season more joyful, and the period of relaxation more invigorating.

But now another annual day has dawned. The morn of 1859 has commenced, and with it have come the duties of the year. One of the most important parts of the work before us will doubtless be the emigration. We sent to the Saints the news of the coming gathering of Israel as a sound of glad tidings, and issued instructions that they may be prepared for the event. We now call attention to it as a subject of labour to be performed. "Up," then; "for it is morning"—the morning of a gathering day, and we believe a day of God's power in many ways. Let the Saints now arise again to their labours, flushed with the vigour of the restful season, and let the Priesthood come forth to the field with the strength and renewed energy of labourers going forth in the morning to the vineyard of the Lord. Let the weak say, I am strong; and the children of faith, We are prepared for the service of the Master; for the period of rest and festivity has gone by, and the duties of our holy callings and the work of the Lord lies before us.

We arise to our labours of the future, praying that God will give us strength for the work and duties of the coming time, and crown our efforts with a harvest more fruitful and ripe than that of 1858. That which the Divine Master has for us to do we will endeavour faithfully to discharge; and upon all our co-labourers in the Priesthood we also call to be up and doing, that our hands may be strengthened and the work before us successfully accomplished. As their several parts shall be dealt out to them according to the direction of the Spirit, and as the advancing condition of the work shall require, let them be ready and perform their labours with energy, promptness, and efficiency. The Saints also must arise, full of faith, spirit, and good works, and begin the morning of the new year with the industry of the honey-bee. If this be done—if all will enter into the work of the future with singleness of heart, with fixedness of purpose, and with the activity of a practical faith, we confidently predict that a luscious store of blessings will be given to the Saints and an abundant harvest crown their labours in 1859. Then will the evening festivities of the year be sanctified with the approbation of heaven, and seasoned with the consciousness of duties well performed!

## THE VISITOR.

TEN O'CLOCK.

The public streets of our large towns are thronged with passers to and fro. Gas-lights are flashing forth a strong glare from gin-palaces on bedizened vice. Wild revelry is sending forth uproarious noises from dens of riot and disorder. Carriages are whirling along, bearing their occupants to scenes of mirth, music, and pleasure. "Life" in Babylon is commencing, while from many a silent garret a flickering lamp sheds its feeble rays on a pale, attenuated, worn-out form bending beneath incipient consumption, work, and want.

Come with me down this quiet, narrow street. What a contrast to the glare and glitter, noise and bustle that we have just left! Stop—there is a brother lives on the right hand side here. Permit me to introduce you to a quiet look at the family, ourselves being invisible the meanwhile.

There, now, look around you. The fire is burning low, the clock tick-ticking, and earnest conversation is engaging the attention of the family. The younger children are all in bed. The father is reasoning upon the necessity of continually living so as to enjoy the constant communion of the Holy Spirit.

See him as his expressive features glow with intelligence, and his eyes beam with love on his partner and offspring. How attentively he is listened to, while occasionally a remark is made by one or another calculated to draw forth more light on the subject. A glance at the clock. It is time to prepare for rest. Sweetly does the evening hymn rise on the quiet stillness of that sanctified atmosphere; and now they bow around the family altar. Fervently does that good man breathe forth thanks for mercies received, and pray that all may be ever led in the path of duty and righteousness. Angels listen to those earnest aspirations and sweetly smile on the kneeling group, while the deep "amen" of the family proves their interest in the outpourings offered to God. After the parting kiss and the gentle "good night," all retire to rest their wearied frames, while holy influences hover around and bless their slumbers with visions of heavenly import. Surely there is heaven in that house; for happiness and peace have taken up their abode in it. Let us all learn a useful lesson from the scene and endeavour as far as possible to profit by it.

## ADDRESS TO THE YOUNG SISTERS.

BY SARAH ANN MEEKS.

Have we, my sisters, considered our real position in the Church of God? Have we in our every-day life endeavoured to keep the covenants we made when we were admitted into the fellowship of the Saints by baptism? Let us pause, recall the past, and review our actions, before we answer these important questions. Let us see whether we have lived becomingly our profession as the people of the Most High, in imitation of holy women of old, whose adornment was that of a meek, quiet, and obedient spirit. Such a spirit should characterize all whose desire it is to obtain celestial life in the presence of the Father through the countless ages of eternity, as the partners of those who hold

the power of the holy Priesthood, who, through their faithfulness, will eventually become Kings and Priests to reign immortally upon the earth.

By obeying the Gospel commands, we have obtained a knowledge that the Lord has again spoken through his servants the Prophets. "Repent and be baptised for the remission of sins," is the Divine command to which we have bowed; and by the laying-on of the hands of those whose right it is to administer, we have received the gift of the Holy Ghost.

Bear in mind, then, that since we have become the possessors of such valuable knowledge, it is binding upon us that we act in accordance therewith, that those

who yet remain in ignorance may be led by our example to investigate those principles which will, if we adhere to them, bring us again into the royal presence of the King of kings.

We must all be aware that we are the subjects of the conversation of the world in general. Hence it behoves us to be prudent in our walk and conduct among those who would rejoice to see and exhibit our follies and failings, imputing them to the influence of our religion: otherwise, we should grieve the Spirit and cause it to withdraw, leaving us in doubt and darkness. To what source could we then fly to fill the void made by the departure of the greatest blessing conferred on our fallen race? Alas, my sisters, those who have so far neglected their duty as to lose the Spirit (for saith God, "My Spirit shall not always strive with man,") cannot find equal enjoyment in anything else.

They seek, but their search is vain; for the world cannot supply so great a boon.

Let us be cautious and endeavour to retain the Spirit, renouncing as far as possible the fellowship of the world, with its amusements that are so pernicious to the young and so ill calculated to improve our mental powers. But, realizing our present positions and aspiring to fill higher ones, let us cultivate our minds in our leisure moments, that we may be qualified to move in more exalted spheres. Whilst our brethren are progressing, we should not content ourselves with merely looking on, or we shall find them moving without us. Strive, then, dear young sisters, to become as lights in the world, by doing your duty with alacrity and delight; so will you enjoy that peace which is the fruit of the Spirit, and in the great day of accounts you will in no wise lose your reward.

## CORRESPONDENCE.

AMERICA.—DESERET.

G. S. L. City, October 21, 1858.

Elder Calkin.

Dear Brother,—We improve the opportunity of sending by private conveyance afforded by Mr. Henry Kinkead.

Your letter of August 15th came duly to hand. We feel gratified with the flattering prospects which your letter indicates, and trust that your most sanguine anticipations may be realized. We think that great good will necessarily flow from the course which you are taking, in which we see much to commend, and, so far as we have been able to discover from the *Star* and your letters, nothing to condemn. We are more particularly pleased to learn of the faithfulness of the Elders and the good influence generally prevailing among all the Saints. We hope that this may continue and spread abroad until the fire of the Almighty shall be kindled in the bosom of every Saint to the consuming of every wicked principle, and the Saints of the Most High be sanctified in the truth. The love of the truth should be the motive actuating every Saint.

Our affairs remain much the same. The troops are kept pretty much within their

own limits; and were it not for the gamblers and camp followers, we should see but little difference in our settlements.

As you will perceive by the *News*, brother William Cook has been killed, while in the discharge of his duty as policeman, by one of the camp followers. There is no doubt that our enemies would like to raise a "muss," if they possibly could. But it will pass.

Urge on the emigration so far as you have the power. Wherein the Saints are not able to come all the way through, let them come to the States, and then make their way through as soon as they can. We would like to strengthen at Genoa and Florence, and to make a large settlement on Deer Creek and the Black Hills, and would not object seeing about 10,000 Saints find their way to Utah the ensuing year, if they have the means and are disposed to come. But you must always remember to not run us in debt.

Of the sailing of emigrants you will do well to advise with brother George Q. Cannon, so that timely arrangements can be made for them to get places to work, be forwarded to their destination, &c.

May the Lord bless and prosper you  
and all the honest in heart, is the prayer  
of your brother in the Gospel of Christ,

BRIGHAM YOUNG.

#### WALES.

Merthyr Tydfil,  
December 17, 1858.

President Calkin.

Dear Brother,—According to my promise to you at Cardiff, I now address you a few lines.

Last Sunday I was at Swansea with President Evans and brother John. We had a very good Conference there, and indeed have had in each of the Conferences in the Mission. We have endeavoured to instil in the minds of the

Saints the counsel and instructions we received from you at Cardiff, and my faith is that a large amount will be added to the Penny Emigration Fund the coming year from Wales.

I have been travelling in the ministry nearly eight years, and I can truly say that I never saw so good a feeling generally as there is now. The whole Welsh Mission, with but very few exceptions, is in good working order and a healthy condition.

President Evans, myself, and brother John are as one in mind and feelings, and so we have been. We are looking for a good time at Birmingham. May God bless you, brother Calkin.

Yours truly,

JOHN DAVIES.

## AMERICAN ANTIQUITIES,

### CORROBORATIVE OF THE BOOK OF MORMON.

(From the *Panama Echo*, April 19, 1853.)

"It will be remembered that in the *Daily Echo* of March 9 a short paragraph announced the discovery of an earthenware vessel, containing copper coins, at old Panama. Yesterday we were favoured with a careful inspection of these relics of old times, by Dr Authenreith, of this city, into whose possession they have now come. Not professing to be a numismatologist, we are of course unable to read and interpret the inscriptions; but it is evident that they are all of Roman origin, many of them containing quite legibly the names of Maximinus, Diocletian, and Constantine. By this, therefore, we have a clue to their date. . . . These are, we believe, the first Roman coins ever discovered upon the continent of America; and as such, and from the locality in which they have been brought to light, they will doubtless possess much interest in the eyes of those curious in such matters, although their intrinsic value is probably not worth more than that of the old copper they contain."

(From an American paper.)

"A copper kettle has been found 17 feet below the surface, near Altona, Illinois, imbedded in a vein of coal. It was found on Buffalo Rock, on the Illinois river. All ask, How could it come into a solid bed of coal?"

(From the *Washington [Texas] American*.)

"The ruins of an immense stone structure have been discovered by some gentlemen hunting in the Big Thicket, near San Jacinto. The foundation of the edifice covers an area of 310 by 260 feet. Marble columns 16 feet high, and beautifully ornamented, were discovered, as also were marble slabs, supposed to have been used as steps. The ruins are situated in the midst of a dense thicket, almost impenetrable, and in all probability would not have been discovered by these gentlemen, had it not been for a pack of dogs having overtaken a bear near the spot, in quest of which the gentlemen went."

(From an American paper.)

"By an official document transmitted recently by the Governor of the province of Loja, in the republic of Ecuador, to the Minister of Foreign Affairs, it appears that an interesting discovery of the remains of an ancient city had been made there. These ruins are situated at some 20 miles from the city of Loja, in the centre of the mountain called Tambabuludo. Toward an angle of the north, in an extensive plain, is to be seen a beautiful temple of 64 yards long and ten wide, with pillars perfectly worked and in good condition. To



the south is seen a magnificent palace of 60 yards long, with a grand gateway, worked in the same style as the temple, spacious saloons and apartments, with enclosed baths, which convey the idea of gardens. To the east stand several buildings, bounding streets, which, though of less significance, are of the same material. The former populousness of this city may be estimated by the size of two pantheons on each side, each at least four miles and a half in extent, with places set apart for interring the dead."

(From the *Massachusetts Eagle*, Aug. 11, 1848.)

"A correspondent of the *Buffalo Express*, writing under date June 14, from Ontonagon, Lake Superior, says:—'Mr. Knapp, of the Vulcan Mining Company, has lately made some very singular discoveries here in working one of the veins which he lately found. He worked into an old cave, which had been excavated centuries ago. This led them to look for further works of the same sort, and they have found a number of sinks in the earth, which they have traced a long distance. By digging into those sinks, they find them to have been made by the hand of man. It appears that the ancient miners went on a different principle from what they do at the present time. The greatest depth yet found in these holes is 30 feet. After getting down to a certain depth, they drilled along the vein, making an open cut. These cuts have been filled nearly to a level by the accumulation of soil, and we find trees of the greatest growth standing in this gutter, and also find that trees of a very large growth have grown up and died, and decayed many years since. In the same places there are now standing trees of over 300 years' growth.'"

(From the *Lake Superior News*.)

"There is much curiosity felt by all visitors to this mine, [Lake Superior Copper Mine,] on account of the stupendous workings of a race of people now extinct. Their diggings can be traced on the three principal ridges, where veins are well developed from one to two miles in extent. Their tools and evidence of some skill in mining remain. Their age cannot be determined from existing evidences, yet sufficient to indicate great age. Some excavations are 30 feet deep. The wash of time has filled them to leave a slight depression. Trees of gigantic size have grown up in them and decayed. Evidences that these depressions are not natural are that, on opening, stone hammers and some masses of copper, removed—copper bolts also, similar in size and shape to those described by Humboldt in his travels

in Mexico and the historical accounts of Egypt. It is known that the ancient Egyptians were acquainted with the art of tempering copper. Their tools, from their shape and supposed object, give equal evidence of that art. Why not, then, a reasonable conclusion that the race and age were the same with the pyramids of Egypt, the ruins of Mexico, and the ancient mining works on Lake Superior?"

(From the *New York Post*.)

"The following is an extract from a letter written to his wife by a New Yorker, now working in the mines of California. The letter bears date August 26, 1849:—'There was a gold mine discovered here (what is called Murphy's Diggings) one week to-day. It is evidently the work of ancient times, 210 feet deep, situated on the summit of a very high mountain. It has made a great excitement here, as it was several days before preparations could be made to descend to the bottom. There was found in it the bones of a human being, also an altar for worship, and some other evidences of human labour. From present indications, it is doubtful whether it will pay to be worked, as it is mostly all rock, and will require a great outlay for tools and machinery to work it.' This discovery, if properly pursued by competent observers, may prove of the highest historical importance. It will establish the fact that the mineral wealth of that region has been known to preceding generations; and the relics which have survived may enlighten us as to the nationality of the people who first pierced this mountain, 210 feet, and will doubtless suggest an inquiry into the reasons for abandoning the pursuit of gold in a country in which it seems to abound, and where its discoverers had found encouragement to make such extensive excavations in former times."

(From the *Texas Telegraph*, Oct. 11, 1843.)

"We have been informed by a gentleman who has traversed a large portion of the Indian country of Northern Texas and the country lying between Santa Fe and the Pacific, that there are vestiges of ancient cities and ruined castles or temples on the Rio Puerco and on the Colorado of the West. He says that on one of the branches of the Rio Puerco, a few days' travel from Santa Fe, there is an immense pile of ruins that appears to belong to an ancient temple. Portions of the walls are still standing, consisting of huge blocks of limestone regularly hewn and laid in cement. The building occupies an extent of more than an acre. It is two or three stories high, has no roof, but

contains many rooms, generally of a square form, without windows; and the lower rooms are so dark and gloomy that they resemble caverns rather than the apartments of an edifice built for a human habitation. Our informant did not give the style of architecture, but he believes it could not have been erected by Spahiards or Europeans, as the stones are much worn by the rains, and indicate that the building has stood several hundred years. From his description, we are induced to believe that it resembles the ruins of Palenque or Otulun. He says there are many similar ruins on the Colorado of the West, which empties into the Californian Sea. In one of the valleys of the Corderillas traversed by this river, and about 400 miles from its mouth, there is a large temple still standing, its walls and spires presenting scarcely any trace of dilapidation; and were it not for want of a roof, it might still be rendered habitable. Near it, scattered along the declivity of a mountain, are the ruins of what has been once a large city. The traces of a large aqueduct, part of which is however in the solid rock, are still visible. Neither the Indians residing in the vicinity nor the oldest Spanish settlers of the nearest settlements can give any account of the origin of these buildings. They merely know that they have stood there from the early periods to which their traditions extend."

(From the *Placerillo* [Cal.] *Herald*.)

"A party of men, five in number, had ascended the Colorado for nearly 200 miles above the mouth of the Gila, their object being to discover, if possible, some large tributary from the West, by which they might make the passage of the desert, and enter California by a new and easier route. They represent the country on either side of the Colorado as almost totally barren of every vegetable product, and so level and monotonous that any object sufficient to arrest the attention possesses more or less of interest; and it was this that led to the discovery of this hitherto unknown relic of a forgotten age. An object appeared upon the plain to the West, having so much the appearance of a work of art, from the regularity of its outline and its isolated position, that the party determined upon visiting it. Passing over an almost barren sand plain, a distance of nearly five miles, they reached the base of one of the most wonderful objects, considering its location—it being the very home of desolation—that the mind can possibly conceive of,—nothing less than an immense stone pyramid, composed of layers or courses of from 18 inches to nearly three

feet in thickness, and from five to eight feet in length. It has a level top of more than 50 feet square, though it is evident that it was once completed, but that some great convulsion of nature has displaced its entire top, as it evidently now lies a huge and broken mass upon one of its sides, though nearly covered by the sands. This pyramid differs in some respects from the Egyptian pyramids. It is or was more slender or pointed; and while those of Egypt are composed of steps or layers receding as they rise, the American pyramid was undoubtedly a more finished structure. The outer surface of the blocks was evidently cut to an angle that gave the structure, when new and complete, a smooth or regular surface from top to bottom. From the present level of the sands that surround it, there are 52 distinct layers of stone that will average at least two feet. This gives its present height 104 feet; so that before the top was displaced it must have been, judging from an angle of its sides, at least 20 feet higher than at present. How far it extends beneath the surface of the sands it is impossible to determine without great labour. Such is the age of this immense structure that the perpendicular joints between the blocks are worn away to the width of from five to ten inches at the bottom of each joint, and the entire of the pyramid so much worn by the storms, the vicissitudes, and the corrodings of centuries, as to make it easy of ascent, particularly upon one of its sides. We say one of its sides, because a singular fact connected with this remarkable structure is, that it inclines ten degrees to one side of the vertical or perpendicular."

(From the *Beardstown Illinoisian*.)

"While visiting a friend in [Sangamon Bottom, in this county, a short time since, we were called to examine a specimen of stone which he had lately taken from a neighbouring quarry. The curiosity consisted of two sandstone rocks, which were found joining each other in contextual form, which, when separated, the face of one presented the appearance of having being a part of the side of a vessel, near the gunwale. There seems to have been an overlapping of the timber, in the form of a moulding, around the vessel. The work of art is as plain to be seen on the stone as on the floating vessel. The holes formed by the nails are very distinct, as well as the fossilised texture of the wood. There are also pieces of iron with the specimen, which seems to have been used, instead of caulking, between the strips of plank."

(To be continued.)

## PASSING EVENTS.

**GENERAL.**—A religious mania of the spirit-rapping order has lately broken out in the surrounding neighbourhood of Dudley and Tipton, Staffordshire. Ireland continues, politically, in a restless state: more arrests have been made in the south, and others are likely to take place ere long. It is announced almost officially that France is about to join Spain in a naval expedition against Morocco. Great excitement exists in Switzerland, owing to a detachment of French troops having penetrated into Des Dappes valley and advanced on the Swiss territory towards St. Cergue's. Despatches from Vienna state that the reinforcements which the Austrian Government has sent to Lombardy amount to 8,000 men. The smallpox has been epidemically raging in Berlin for some time past.

**AMERICAN.**—Nicaraguan affairs are getting more and more complicated. There is fear of a revolution taking place at Canea. Guayaquil has been blockaded, and troops landed at Paita. Rumours of an approaching revolution in Chile are in circulation, the opposition party appearing to gain strength every day. Affairs in Vera Cruz are in a miserably unsatisfactory state, and in much of Northern Mexico the greatest anarchy prevails. The Placerville and Salt Lake Telegraph line has been completed to Genoa, Carson Valley, from whence despatches are now sent almost daily. A Gentile newspaper has been started in Great Salt Lake City by a Mr. Kirk Anderson, late of the *Missouri Republican*: the name of the paper is the *Valley Tan*. The army at Camp Floyd had a gala on the 9th, at the raising of a national flag: after the ceremonies of the day, an Army Theatre was opened for the first time.

## MEMORABILIA.

**SCANDINAVIA.**—Scandinavia was the name by which the whole peninsula lying between the Baltic Sea and the Northern Ocean was called during the middle ages.

**HIGHEST MOUNTAIN.**—The highest mountain in the world is Mount Everest, one of the peaks of the Himalayan range, in Central Asia, it being 29,062 feet above the sea level.

**DEPTH OF THE OCEAN.**—The greatest depth known to exist, according to soundings made in the South Atlantic Ocean, is 7,700 fathoms, or about eight miles.

**GLAUBER'S SALTS.**—Sulphate of soda was first brought into medicinal use by a physician of the name of Glauber; hence it was called Glauber's salts.

**EPSOM SALTS.**—Sulphate of magnesia, being found to exist in solution in the waters of Epsom, was thence called Epsom salts.

**SAFETY DURING A THUNDERSTORM.**—The safest thing a person can do, to escape injury from lightning during a thunderstorm, is to lie down upon a feather-bed in the middle of a room.

**AURORA BOREALIS.**—These phenomena, commonly known as the northern lights, are flashes of electrical light of various colours in the higher regions of the atmosphere. During the long polar night they appear with a brightness and splendour unknown in other parts, and give sufficient light for all common out-door labour.

**ENGLISH COUNTIES.**—England is divided into 40 counties, which, with their county towns, are as follow:—Northumberland, Newcastle-on-Tyne; Cumberland, Carlisle; Westmoreland, Appleby; Durham, Durham; Yorkshire, York; Lancashire, Lancaster; Cheshire, Chester; Derbyshire, Derby; Nottinghamshire, Nottingham; Lincolnshire, Lincoln; Rutlandshire (or Rutland), Oakham; Leicestershire, Leicester; \* Staffordshire, Stafford; Shropshire (or Salop), Shrewsbury; Herefordshire, Hereford; Worcestershire, Worcester; \* Warwickshire, Warwick; \* Northamptonshire, Northampton; Huntingdonshire, Huntingdon; Cambridgeshire, Cambridge; Norfolk, Norwich; \* Suffolk, Ipswich; Essex, Chelmsford; Hertfordshire, Hertford; Bedfordshire, Bedford; Buckinghamshire (or Bucks), Buckingham; Oxfordshire, Oxford; Gloucestershire, Gloucester; \* Monmouthshire, Monmouth; Somersetshire (or Somerset), Bath; Wiltshire (or Wilts), Salisbury; \* Berkshire (or Berks), Reading; \* Middlesex, London; Surrey, Guildford; Kent, Maidstone; Sussex, Chichester; Hampshire (or Hants), Winchester; Dorsetshire (or Dorset), Dorchester; Devonshire (or Devon), Exeter; Cornwall, Launceston.\*

\* Pronounced as Lester, Wooster, Worrick, Norridge, Glawster, Salisbury, Redding, Lanston.